1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

775 deah. He look in duh soouh, walk tuh duh cawnuh, an den
787 disappeah. Any night I'm on dis stoop I kin see im.

789 "My gran use tuh tell me bout folks flyin back tuh Africa. A man an his wife wuz brung frum Africa. Wen dey fine out dey wuz slabes an got treat so hahd, dey jis fret an fret. One day dey wuz standin wid some udduh slabes an all ub a sudden dey say, 'We gwine back tuh Africa. So goodie bye, goodie bye.' Den dey flied right out uh sight."

775 "No, I nebuh see no ghos, but uh kin feel em," [59] said an-
787 other resident of the community. This was Emma Monroe,* an elderly woman who had formerly been a slave on a plantation known as Wilton Bluff Plantation. "Wen a ghos is roun muh haiah rise up on muh head an sumpm tech me an uh feel strange all tru. It's duh same wen witches is roun. Deah's plenty folks roun yuh duh witches ride.[60] Dey kin git in yuh house nebuh mine how yuh shut up.

(115)

789 "Duh ole folks use tuh tell us chillun duh story bout people
754 dat flied off tuh Africa.[60a] I blieb um bout flyin. Some folks kin wuk roots too. Dey hab duh powuh tuh lay down sumpm tuh hahm yuh,[15] an udduhs hab duh powuh tuh moob wut dey done put down fuh yuh.[6] I ain nebuh bin rooted yit, cuz I stay way frum sech people.

787 "One ting I do blieb in is signs. Ef yuh watch signs, dey
(826) alluz mean good aw bad luck tuh yuh. Ef muh lef eye jump, I kin look fuh bad nooz, and ef muh right eye jump, I kin look fuh good nooz. Same ting wen yuh han itch. Yuh lef han mean yuh gwine tuh git a piece uh money; yuh right han say yuh gwine shake hans wid a strainjuh. Wen yuh foot itch, yuh gwine tuh walk on strange lan aw go tuh duh
(825) grabeyahd. Dogs an chickens an buds all make signs dat
(763) mean sumpm. Ef somebody is comin, a roostuh come right up tuh duh doe an crow. Ef a dog sets up a howlin, somebody in duh neighbuhhood gwine die. A screech owl screechin roun tells yuh somebody neah by gwine die." [44]

* *Emma Monroe, Tin City.*

1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

WHITE BLUFF

757 824 "Duh wite root," pointing to a wild shrub, "dey use fuh stomach troubles. Buttuh root an palmettuh root an May apple, yuh bile tuhgedduh wid a quawt uh watuh till it simmuh down tuh haf uh pint, den yuh add some cawn wisky. Dat a fambly tonic tuh buil yuh up."

777 [784] Sophie went on to tell us something about the beliefs prevailing in the neighborhood. "Ef some relative is sick, yuh dohn nebuh deah tuh sew on a gahment wut yuh is weahin cuz dat put a spell on duh sick un an dey mos liable tuh die.[49] Deah's anudduh ting too. Yuh sho bettuh not steal tings frum a grabe.[64] I sho know I wouldn. Deah's jis a lot uh udduh tings bout bad luck too. One sho sign is dat [827] ef a pusson sneeze wile dey's eatin long, dat is, dey hab food in dey mout, den dey got tuh put it out lessn dey hab bad [825] luck.[53] Anudduh sign is duh hootin ub a owl."[44]

754 A strange look of doubt and amusement came into Sophie's eyes at the mention of conjuring. She smiled and slowly shook her head.

"I heahd ub a few cases weah dey say one uh duh neighbuhs cunjuh anudduh,[15] but fuh duh mos paht dey all gits long all right. Das cuz we's all Christians an dohn put no faith much in dem kine uh tings. Dey say dat a powuhful chahm kin be made frum grabeyahd dut[9] fuh cunjuhin puhposes, but duh pusson dat git duh dut mus put some pennies on duh grabe, else he hab trouble hissef. Nebuh let a enemy git any ub yuh haiah wut bin cut off aw yuh nail clippins. Ef he git deze he kin make sumpm dat will cause [826] lot uh trouble.[10] I kin tell yuh sumpm else bout duh haiah [825] too. Ef a bud gits duh haiah, yuh'll hab a headache soon.

754 759 "Now Uncle John Bowen on St. Catherines he wuz a root man an one time a man come tuh him tuh git somebody fix. Uncle John he wuz fixin tings tuh linguh um, an duh man sit on duh cheah weah he hab duh cunjuh tings an Uncle John he git so mad he git right up an fix duh cunjuh right now so dat man wut awduh duh fixin die hesef. He fix lot

4: Carawan & Carawan B,2-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

Mrs. Alice Wine

I CAN'T STAND TOO MUCH SITTING DOWN

159
461 If I be sitting down and don't have nothing to do, I get stove up. I get painful and lazy. I can't stand too much sitting down. I likes to go. You must be always active. You miss and sit around all day, lay around all night, you're so painful 'til you can't hardly get up. But you be working all the time, get your nerve together, get your vein together, then your muscle won't lock. Lot of people muscles lock by sitting down so much. No sit down for me. I likes to go.

• (826)

I do any kind of job. I can plow, I can cut wood, I can sew, I can iron, I can scrub, I can do any kind of work in the field.

159
512 My husband was a farmer. He was a market man. He run a big farm. We have plenty chickens, plenty cow—two cow, and hogs. He get up and go to the market 'round two-thirty in the morning. Then I get up, put my baby to sleep, and get out there. Sometime we have these Columbia truck come in all time of night. These white people come in and carry these cabbage and thing. I'd be out there with them around four o'clock in the morning. After they go I come back to the house to see about the baby, then get in the tub and wash. Do all my washing, do my house cleaning, cook meals, have meals on time, cut cabbage, crate 'em too, pack 'em too.

159 I'm gone through a rough deal, but I thank God I'm still living. And I was doing those things in my nineteen and twenties. I'm fifty-nine now. So I'm not no baby!

10: Johnson S-4,5 (no date) 1930
NN23 Sea Islanders NN23
South Carolina
St. Helena Island

757 brown pea liquor as a wash for smallpox, a mixture of lard and mocking-bird bush (cassena) as an ointment for smallpox, soot for cuts, and lemon juice and ashes for colds.

757 One woman reproved a member of the research staff
755 because he threw away two rats which had been killed in
[825] a trap. She said that the rats were just the thing she needed for a tea which she wanted to brew for her ten-year-old son to cure him of bed-wetting. The same
• [826] woman believed that her failure to "bind" the boy—that is, to wrap cloth tightly around his abdomen—while he was a baby had resulted in his being weak physically. An-
[827] other woman believed that if a stammering child drank water from a bell he would be cured.

854 Many mothers with babes in arms will call the baby's
774 spirit when they start home after a visit, believing that the spirit might stay behind and evil consequences ensue un-
[777] less it is called. It is considered bad luck to let a baby
764 be near the coffin at a funeral. If one is present he is passed
789 over the coffin from one person to another in order to prevent his spirit from accompanying the dead. Mr.
854 Wildy, teacher of blacksmithing at Penn School and a
764 member of the quartet, said that on one occasion his in-
789 fant was taken to a funeral. He had thought nothing of the superstition, but other people at the funeral became very much disturbed on seeing the baby and would give him no peace until he had passed the child across the coffin.

764 As elsewhere in the South, the St. Helena people put
[171] on the grave the things last used by a person. These are usually china, glasses, pitchers, medicine bottles, and other inexpensive things, but sometimes articles of value are left on the graves—antique clocks, vases, and the like.